A COMFORT AGAINST THE Spaniard.

written by Tho. Nun ministr.

DEVT. 20.

And when ye are come nigh vnto the battell, the Priest shal come forth to speake vnto the peole,

And shall say vnto them, Heare, O Israell, you are come this day vnto battell against your enemies, let not your harts faint, neither feare, nor be amazed, nor in dread of them.

For the Lord your God goeth with you, to fight for you against your enemies, and to saue you.

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TO THE REVEREND FATHER IN God, William Lord Bishoppe of *Norwich, and to the rest of her* Maiesties Officers for the execution of Iustice in that Dioces. T. N. wisheth grace and peace.

IS it true that the Spanyardes will com this spring? And is it not as true that we are ready to receiue them? Hath this land at any time had, either better prouision, or more Souldiers, brauer Captaines to leade them, or founder Diuines to encourage them?

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Yea, but what for Armour on our backes if feare bee in our hearts? can feare there remaine where our late victories are remẽbered? Is not our enemie the ſame, our caſe, nay our God the ſame?

But *Pharao*, and *Siſera*, their ouerthrow is now forgotten. *Miriam* may ſing alone, and *Barac* and *Debora* can get no hearers. O, rather let this booke call to mind our dutie, for why ſhould we depriue, either our GOD of his glorie, or our ſelues of ſuch a comfort? Is it not an houres Sermon of that inuincible Nauie, and a briefe Apologie of the Portugale voiage? and doth it not ſet before our eyes how great thinges the Lord hath done for vs? To this ende I haue publiſhed it, & to your Lordſhip,

and

and worſhips, I doe Dedicate it. Beſeeching God, ſo to bleſſe you in gouerning vs, that ſtill the Goſpell may haue free paſſage among vs. So ſhal we ſtil eate the fruite of our vines, in deſpite of *Senacherib*: and good *Ezechias* ſhal not want *Eſaies* to comfort her, whē *Rabſache* ſhall be ſent to rayle vpon her.

Your Lordſhips, and worſhips in Chriſt
Thomas Nun Miniſter of the
word, at Weſton.

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A Comfort, againſt the Spaniarde.

Iud. 5. ver. 19.

19 *The Kings came, they fought: then fought the Kings of of Canaan at Taanach by the waters of Megiddo: they got not the money they deſired.*

20 *From heauen they fought, the ſtarres in their courſes fought againſt Siſera.*

21 *The riuer Kiſhon ſwept them away, the riuer of their meetings the riuer Kiſhon. O my ſoule treade vnder foot what ſoeuer ſeemeth valiant.*

22 *Then the horſehoofes were battered by the ſwift fleeing of their valiants.*

23 *Curſe ye Meroz: (ſaith the Angel of Iehoua) curſe ye the inhabitants thereof, becauſe they came not to helpe Iehouah, to helpe Iehouah among the mighties.*

24 *Let Iael the wife of Cheber the Kenite be bleſſed aboue women: aboue women dwelling in tents let her be bleſſed*

25 *He asked water, ſhe gaue him milke: ſhe brought foorth creame in a lordly diſh.*

26 *She put her left hand to the nayle, and her right hand to the workmans hammer and ſhee ſmote Siſera: ſhee tooke away his head and battered & bruſed his temples.*

27 *Betweene her feete he bowed himſelfe, he fell & lay ſtill betweene her feete: he bowed himſelfe he fell, and where he bowed himſelfe there he fell depriued of his life.*

28 *The mother of Siſera looked out at a window, & chatted through the latteſſe: why doth his chariot defer to returne? why tarie the wheeles of his chariots?*

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29 *Her wise Ladies answered her, yea she her selfe answered her owne wordes.*

30 *Haue they not gotten? doe they not deuide the spoyle? A maide, yea two maidens to euery one? Sisera hath a pray of diuers colours, a pray of diuers colours, of colours of nelde worke, of diuers colours of neale worke on both sides, for the neckes of the spoylers.*

FAther Iacob in his last* wil foresheweth, that Neptalie shoulde be a hind let go, giuing goodly wordes. The singer of the song (beloued) is the performer of this Prophecie, euen *Barack* of[a] Cadesh the sonne of *Abinoam*: for as his feet were swift in[c] leauing his armie against *Sisera*: so are his words sweete which for the victorie he here singeth with *Deborah*. The whole song is longer then may now be handled, this part as fittest for our purpose I haue red vnto you: for wee are heere assembled, not onely to sanctifie this Sabaoth as at other times: but also to blesse God for the late Spaniards ouerthrow. It containeth 12. verses, and consisteth of two members. In the one the battell is described: in the other a curse to *Meroz* and a blessing to *Iael* is pronounced. Three circumstances describe the battell: the place wher it was fought: the parties that fought it: & the euēt of it. Two places are named Taanah and Megiddo neighbor townes in half[e] Manasses. At Megiddo good king *Iosias* was * slaine in the battell, & to Megiddo the three spirits like Frogs in the[a] Reuelation doe bring the kings of the earth

*Gen 49.21.

a Iud. 4.6.

c Iud. 4.10.

e Iosua. 17.11.

* 2. King. 23.22. 2. Chron. 35.22. 23.

a Reue. 16.13.

to

to battel: the alluſion is vnto this text, & the mening is, that pſeudocatholikes ſhould fight with no better ſucceſſe againſt Chriſtiãs, after the reuiuing of the goſpel, then did *Siſera* againſt *Barack* at the waters of Megiddo. And in this ſence, well may our narrow Seas bee called the waters of Megiddo, for thither their pride brought them, and ther were they cut in peeces. And thus much for the place, the parties that fought are now to bee conſidered. *Siſera* and his adherents is the one, and *Barack* and his partakers the other. *Siſera* his adherents are thus recorded. *The kings came, they fought: then fought the Kings of Canaan. Ioſua* in conquering the land, killed [c] one & thirtie of them, Iſrael had expreſſe [e] commandement to roote out the reſt: [a] But *Beniamin*, [a] *Zabulon*, [a] *Aſher* and [a] *Neptalie*, thought it better pollicie to put thẽ to tribute: they preferred gaine before godlines, but what gained they by that pollicie? They found them prickes in their eyes, and thornes in their ſides, as God had [c] threatned: they were brought to meere beggerie and extreame ſlauerie, as well they deſerued: meere beggerie, for their high [c] waies were vnoccupied, and traficke ceaſed: extreame ſlauerie, for the ſeruant of ſeruantes, euen curſed Canaan became *Lord ouer thẽ. But what is not Canaan his curſe vpõ the Popes backe? Is not he as rightly called the ſeruant of ſeruants as [a] Canaã was? If ſo? Why is not his brood rooted out from among vs? Or ſeeing England wil ſtil be pittying of them, why are they not Lords ouer her as was Canaan ouer Iſrael? The difference betweene them is the reaſon of it: for Iſrael choſe new Gods; England hath renounced Idolatrie, Iſrael did [c] euill in the ſight of the Lord: England giueth free paſſage vnto the

c Ioſu. 11. 14.
e Exod. 23. 33. and Deut. 7. 2.
a Iud. 1. 21.
a Iud. 1. 28.
a Iud. 1. 30.
a Iud. 1. 31.
a Iud. 1. 33.
c Numb. 33. 55.
c Ioſu. 23. 13.
e Iud. 5. 6.
* Iud. 4. 2.
a Gen. 9. 25.
c Iud. 4. 1

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Gospel. And this I dare assure you, that so long as English lawes do countenance true religion, England shall be ours in despight of Gods enemies. Truth it is, that in space of 339. yeares Israel was [c] six times oppressed: but this also is as true that no one oppression began before Israel went a whoring after other Gods. The tenne tribes were* carried captiue into Ashur: but the tenne tribes had first 257. yeares continued in the sin of *Ieroboam*. [a] *Iudah* & *Beniamin* were caried to Babel: but not before *Iosias*, his children had [c] ouerthrowne what *Iosias* had established concerning religion. And as for their posteritie which returned from Babel, to builde the temple, they became Saduces and Pharisies: they [a] ioyned with the Romaines, to Crucifie Christ, before *Titus*, eitheir sacked their Cittie, or burned their temple. We reade of *Dauid* that he [c] held Religion all his daies, the like we reade of [c] *Iehoshaphat*, the like of* *Ezechias*, and the like of [a] *Iosias*, and who of all their enemies preuailed against their land in their daies? And yet to that purpose, how often and how dangerously were they assaulted? Twise Philistims army was [c] pitched in Baalperasim: once Edom, Ismael, Moab, Ammon, Philistims, Amalakites, Hagarens, Gebalites yea and *Ashur* too had [c] conspired together, and were approched to Engeddi: * *Rabsache* had brought his host to the walles of Ierusalem: and to such a plunge *Necho Pharao* put *Iudah* that she lost her [a] King in the battell euen good King *Iosias*. And to come to those fower [c] Angels of Gods wrath, I meane the Turkes and Sarasins, what though for their multitude, they are [c] tenne thousand thousands: for their force horses: for their courage

[c] Iud. 3. 8.
Iud. 3. 12.
Iud. 4. 2.
Iud. 6. 1
Iud. 10 7.
Iud. 13. 1.
* 2. King. 17. 6.
[a] 2. King. 24. 14. & 25. 11.
2. Chron. 36. 20.
Daniel. 1. 2.
[c] 2. King. 23. 32. & 37. & 24. 9. & 19
[c] 2. King. 21. 2.
2. Chro. 34. 2.
[a] Mat. 27. 22.
Mark. 15. 13.
Luk. 23. 21.
Iohn. 19. 15.
[c] 1. King. 15. 5.
[c] 1. King. 22. 43.
* 2. King. 18. 3.
[a] 2. King. 22. 2.
[c] 1. Chro. 14. 11. & 13.
[c] 2. Chro. 20. 1. &. 2. and Psal.
* 2. King. 18. 17.
[a] 2. King. 23. 29.
[c] Reuel. 9. 14. vnto. 20.

courage Lyons heades: for their great desolation they make burning where they come, they haue Habergions fierie blew, and brimstone, and for their dooing this vpon a word, fire, smoke and brimstone come out of their mouthes: yet Christian nations they ouerrun not, only they kill such men as will bee still [e] worshiping of Deuils, and Idols of gold, siluer, stone & wood, there onely making desolation where Gods wrath is prouoked by Idolatrie. e Reue. 9. 20.

Salomon was as a Lyons whelpe couched in his denne whilest hee helde Religion, but after that his thousand wiues had * turned his heart, who then had not a hart to rise vp against him? *Hadad, Reson, Ieroboam* how pittifully did they [a] afflict him? And at the last [c] rent in two peeces his kingdome. Israel had [e] promises of her God to be kept safe in her land, whilst she held his ceremonies. His ceremonies we hold whilest his sonne we professe, for he is the end of them, & the truth of them, and therfore as safe as were the Israelitish women from the enemie at home, whilst their husbands appeared before God at Ierusalem: so safe are we from the Papists, whilst wee hold fast our profession. Salomons temple was seauen yeares in * building, *Nabuchadnezzar* [a] burnt it, he was seuen yeares to be a [c] beast for it: yet *Daniel* giueth him this [e] assurance, that if he would breake of his sinnes by righteousnesse, and his iniquities by pittying the poore people, there shold be a prolonging of his peace. Our Queene hath broken the necke of Popery, hath receiued into her kingdome Christs righteousnes, & pittying the poore souls of her ignorant subiects hath caused it to be preached a- * 1. King. 11. 3. a 1. King. 11. 14. 23. & 26. verse c 1. King. 12. 20. e Exod. 34. 24. * 1. King, 6. 38. a 2. King. 25. 9. c Dan. 4. 22. e Dan. 4. 24. *Eliza. 2

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among them. And why should wee distrust God for the continuance of our peace, whilst she and her successours continue this course? Yea but Moyses telleth Israel, that if they doe not all Gods commandements, the enemies shall eate the fruites of their land. Now
* Leui. 26, 15, 16. England is so ful of sinne that in steade of al it seemeth to performe scarcely any one of them. * The text is, if ye keepe not my commandements but breake my couenant, then &c. Now England, howsoeuer it faileth in ciuill duties, yet holding the couenant shee is not subiect to this punishment. Neither is shee therefore the rather to be secure: for wherefore is pestilence and famine so often among vs? Wherefore so often is the sword of the enemie vpon our souldiers abroad? The sword of the magistrate vpō our malefactors at home? But for her sinnes. Neither yet anye whit the more is shee the to spare the Papists, for doe they not denie the nature & offices of Christ? Doe they not giue
a Reuel. 9. 11. vnto that a *Abaddon* what is due vnto our Soueraigne? They are heretiques and in truth very Traytors, & yet you would thinke them the best subiects, if you consider but their dealings with vnreformed ministers: they are so zealous in speeches against them, and so importunate with Iudges til sentence be giuen against them. But O ye fooles, can ye imagine no other let for bringing in againe your superstitions, but only that the learned ministers their mouthes are still opened? Are the lawes so soone altered? Will England bee so soone at your becke, as when with the Dog she returned to the vomite, and with the swine to the mire? Hath she these 37. yeares hated the whore, left her naked and burnt her with fire, and should she now againe begin to loue her?

her: I tel you God hath put these things into her heart to doe them, striue not longer against his gouerment. Come out of Babell as we haue done, kisse his Sonne & then liue in our land, yea liue for euer. But if stil you will haue a *Sauls* eye against Gods Embassadors: then O ye iudges doe ye Iustice, & let not [c] *Adonicams* children stand vp against them. Are they not[e] two for their fewnesse [c] and in sackcloth for their poorenes? Yet out of their mouthes commeth the * fire that deuoureth your enemies, they are your [a] fathers, and the [c] chariots and horsemen of Israel; they bring vnto you the glad tydings of the Gospell, which if you belieue, you shall [c] liue for euer, and if you still professe you shal stil be safe from your enemies: And this of *Sisera* his adherents. *Barack* is the other partie * 10000. marched vnder his banner, but who reuenged his quarrel? *From heauen they fought, the starres in their courses fought against Sisera.* These were dumbe creatures, yet such as Iehouah vseth to destroy his enemies. At his commaundment the waters [a] destroied the olde world: fire from heauen [c] Sodome and Gomorrath; [e] haile and * grashoppers the fruites and beasts of Egypt: the red [a] Sea *Pharao* and all his host: [c] hayleStones more of *Iosuas* enemies then did all *Iosuas* armie, the Lord of hostes is his name. The hostes of heauen and earth are alwaies ready prest for his armies. Had the Spaniard learned this lesson he would haue trembled to haue giuen the name of God to his Nauie, for onely Iehouah is inuincible. The Centurion sheweth by his answere how well he beleeued it, *I am not worthie* * saith hee to our Sauiour *that thou shouldest come vnder my roofe, only speak the word and my seruant shall be healed: for I haue souldiours*

c Conser. Ezra. 2. 13. with Reuela. 13. 18.
e Reuel, 11. 3.
*Reuel, 11. 5.
a 2. King. 6. 17.
c 2. King. 2. 12.
e Iosu, 3. 16.
*Iud. 4. 10.
a Gen. 7. 23.
c Gen. 19. 24. 25.
e Exod. 9. 24. 25.
*Exod, 10, 14. 15.
a Exod, 14. 28.
c Iosu. 10, 11.
* Mat, 8. 8.

vnder

vnder me, I say to one come and he commeth, and to another goe and he goeth: As if he should say: health, and consequently all other creatures are so ready to goe & come at thy word, as are my souldiers at my cõmandement. But to leaue this point, and to come to the euent of the battell which thus followeth. *They got not the money they desired. The riuer Kishon swept them away, the riuer of their meetings, the riuer Kishon. Ther were the horsehooses battered with the swift fleeing of their valiants.* And was it any maruaile, though *Sisera* his army was thus foyled? who euer resisted God & preuailed? *Daniels* prophane kingdomes could not, yet was Babel among people as a[a] Lyon among beasts. The Medes & Persians ruled ouer 127. nations. *Alexander* in sixe yeares well nigh ouerran the whole world, and the kingdome erected by his Captaines was a tearefull and ougly [e] beast with ten hornes. These in *Nebuchadnezars* eyes were as a goodly image, whose head was of gold, breasts & arms of siluer, belly of brasse, and feete of yron: yet for resisting God & abusing his people, in short time the Lord so powned them to [a] pouder, that at his comming in the flesh, scarcely a remnant remained of them. And as for Rome, howsoeuer by Gods close prouidence it may remaine for a time, for the holines of *Pilats* vicar to abide in: yet seeing she hath [c] killed the Lord, banished *Iohn*, & cõtinually [c] shed the bloud of Gods saints, her damnatiõ is decreed, she is that [a] *Chittim* that must in the ende perish. In *Iohns* daies shee was called the [c] great Cittie, and rule ouer the Kings of the earth had she: But that great Cittie shall [e] drinke of the wine of the cup of Gods furie, [*] haile like talents shall fall vpon it, the whore shall [a] come to destruction, her [c] Marchants

a Dan. 7 4,
c Ester. 1,1.
e Dan. 7. 6. 7.
*Dan. 2. 31. to 34
a Dan. 2. 34.
c Mat. 27. 26.
e Reuel. 17. 6. & 18, 24,
a Numb. 24 24
c Reuel. 17. 18.
e Reuel. 16. 19.
*Reuel. 16. 21.
a Reuel. 18. 8.
c Reuel. 18. 15.

chants may bewaile her, but none shal be able to helpe her. But to returne to *Sisera*: he had [e] 900. yron Chariots: his Ladies were assured that he could not loose the victorie, how therefore doe they comfort his mother concerning his long tarrying? *Haue they not gotten? doe they not diuide the spoile? a maid yea two maides to euery one. Sisera hath a pray of diuers colours, a pray of diuers colours of needle worke, of diuers colours of needle worke, on both sides for the necks of the spoylers.* But the[a] fooles their hope quickly perished, for *Sisera* is now dead, the armie fled and drowned: [c] they said peace peace, but sudaine destruction came vpon them. And this for the former part of my text. The other is *Meroz* curse & *Iaels* blessing. The cause of her curse thus followeth. *Curse ye Meroz saith the Angel of Iehouah, curse ye the inhabitants therof, because they came not to helpe Iehoua: to helpe Iehouah against the mightie. Meroz* durst not venter a limme to get libertie, she was situated so nigh the barrel and so faint hearted, that wel she might be some towne in *Issachar*, the only tribe which *Debarah* * vpraideth of asselike sluggishnes, and which father *Iacob*[a] foretolde should bee an Asse couched vnder two burdens. She onely regarded her commodities, so shee kept them *Sisera*, or *Iehouah* whome she serued she cared not: Luke warme[c] Laodicea was much like her in behauiour, and almost the like punishment had shee, for shee[e] was spewed out of the Lords mouth, and *Meroz* is here accursed from his mouth. And this of *Meroz* curse: *Iaels* blessing thus followeth. *Let Iael the wife of Cheber the Kenite, be blessed aboue women, aboue women, dwelling in the tents let her bee blessed. He asked water, she gaue him Milke, she brought forth Creame in a lordly dish: she put her left hand to the nayle, and*

e Iud. 4. 3.

a Pro. 10. 28.

c Iere. 6. 14.

* Iud. 5. 16.

a Gen. 49. 14.

c Reuel. 3. 14.

e Reue. 3. 16.

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her right hand to the workemans hammer, and she smote Sisera, she tooke away his head, and battered and brused his temples. Betweene her feete he bowed himselfe, he fell, and where he bowed himselfe, there he fell deprived of his life. Before wee come to *Iaels* blessing, a word must bee spoken of her Country and exploit. She was neither Israelite nor Canaanite, but a Kenite,[a] descended from *Iethro* king of Median Moses father in law the Kenite. *Lot* and *Iethro* shewed the like obedience, the one[a] left his fathers house to goe with *Abraham*, the other[c] left a kingdome to goe with Moses, and almost the like reward founde they: for *Ruth* the daughter of *Lot* was the Lords mother, and *Iael* the daughter of *Iethro* killed the Lords enemie. But why should *Iael* therefore be blessed, was hee not in league with her? Did not hee flie to her house for succour? The league was but ciuill and priuate. But now a[a] publike cause is in hand & the Lords battel in fighting, she was to prefer the cause of religion before her couenant with *Sisera*: Her blessing was the very same that *Gabriel*[c] bestowed vpon *Mary*, for bearing the Lord, this onely excepted that *Mary* is blessed among women, but *Iael* aboue women. I will not now dispute whose was the greast blessing, but this I am sure of, that they were both saued by beliefe, and not by these workes, howsoeuer they had a prerogatiue aboue women for them. For this is a sealed truth, that wee are saued by[e] faith, and not by the wokes of the law. Yea, *Mary*[*] reioyceth in God her Sauiour. The time is past: yet a word of the Spaniard, and that by way of comparison, with the enemie wee haue now in hand. *Sisera*[a] had 900. yron Chariots, the Spaniard a Nauie inuincible: *Sisera* with an high hand

a Iud. 4. 4. 11.
* Exod. 3. 1.
a Gen. 14. 4
e Mat. 11. 5
* Iud. 4. 17.
a Iud. 4.
c Luk. 1. 28.
e Ephe. 2. 8. 9.
* Luk. 1. 47.
a Iudg. 4. 3.

hand, came downe to the riuer Kishon. The Spaniard brought their Nauy on our narrow Seas with the like affection. In Israel none doubted to follow *Barack* but such as misbelieued *Deborah* her prophecie: In England none fainted to take armour against the Spaniard, but such as knew not the course of Gods gouernment. [c] *Deborah* went vp with *Barack* to comfort his Souldiers. And at Tilberie O *Elizabeth*, how were thy Souldiers encouraged at thy presence? Maidē like in attire, thou camest vnto them, but warrior like in behauiour wast thou among them, voyde of feare was thy countenance, and gracious were thy speeches: Mightie was thine armie as was *Barackes*, but Iehouah would haue the glorie as then hee had, his windes reuenged thy quarel. O Iehouah, to thee must we sing, thou wast our man of warre in that day, the horse and his rider thou ouerthrewest in the Sea: thou hast triumphed valiantly: The Spaniard saide we will pursue, we will ouertake, we will diuide the spoyle, our lust shall be satisfied vppon them: thou bleewest with thy windes, the depth couered them, they sunke to the bottome as a stone. O Iehouah, so let thine enemies perish, but they that loue thee, let them bee as the Sunne arising to his strength.

[c] Iudg 4.9.

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The Apologie of the Portingall voyage.

THe Portingall voyage had a double purpose: the one to spoyle the K. of Spaine his townes of victuall, the other to weaken his strength of men and shipping: and both these to this end, that hee being impouerished and weakned at home, the Church in England might without fear e still serue the Lord Iesus in holines and righteousnes. This was no euil meaning, seing God commandeth * to do vnto thē as they thought to haue done vnto vs: seeing also Rome is Babel a which if wee destroy we haue a blessing. One meanes to accomplish this, was the carrying of the K. of Portingall into his countrie: neither was this a cursed course though his Religion bee accursed: for shall we condemne Abraham for c carrying with him Anar Eschol, and Mamre for recouerie of his Nephue Lot? Or c Ioseph for vsing the helpe of Pharaos seruantes when hee went to bury his Father? Or * Nehemiah for hauing ayd frō Darius when he returned to Ieruſalem, or a Paul for stirring the Pharasies against the Saduces, that he might escape with his life? God forbid, seeing the auncient Hebrues had alwaies this Christian libertie, to vse vncleane beastes in matters of Phisicke. It is truth that many of our souldiers died in the voyage: but to the godly death is no curse, and as for the rest it is a great blessing to the land that they neuer returned. It is truth that at Plymmouth God kept his winds frō fauoring vs a great while, euen vntill the greateſt part of our victuall was spent, & many of our souldiers weake: but who knoweth whether this was that we shold humble our selues vnder his mightie hand, at the beginning of the enterprise: & that we should giue him the whole glory, the victorie being gotten. This I am sure of, that he that thinketh he laid these crosse vpō vs as a curse

* Reuel. 18,6.
a Reuel. 17.5. Psal. 137,89,
c Gen. 14.24.
e Gen. 50,7
* Nehemi. 27,8
a Acts 23,7.

a curse, because he disliked the whole action, neuer knew what blessing he vouchsafed vs in any one part of the action: In 3. daies he brought vs from the lands end to the coast of Spayne: this was no small blessing. He gaue first into our handes that towne, wher the yere before that inuincible Nauie was gathered together, wher a house was builded for the laying vp of the English treasure, where a mint was erected to pay the Souldiers appointed for that voyage, where also we found victuall horded vp for the present victualing of a new Nauie. This we confessed to be a great blessing. The exceeding great plentie of wine & victuals we found ther, were notably abused to drunkennes & surfetting: & therfore did not God there once make vs misse our purpose? and euer after send leaues euen to the death among vs? Yet so in wrath he euer remembred mercy, as still he shewed himselfe a fauourer of the action. He gaue vs courage, so that we burned the shipping in the harbor, destroyed the Countrie round about the towne, the armie gathered at the Bridge, hauing great aduantage of vs, both of place and number, could not withstand our forces, they fled before vs to the toppee of steepe mountaines, where, if they stayed, our sword pearced them, if they fled, they brake their neckes downward. If this were not a blessing, why was the Generall & his valiant Captaines so ioyfully receiued, when in the Euening they returned frō the slaughter? yea, why was the next day so solemly proclaimed A day of thankesgiuing. How rued it the enemie from the high towne to behold this triumph: to see our Souldiers marching in their armour, our Mariners carrying abroad their munition and wealth, their owne towne flaming at the last with fire, and they not daring come foorth to quench it? And though we thus plagued thē fiftene daies together, yet no other wreak they wrought vpon vs (such a feare had our good God put into their hearts) but onely peeping out

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of some hole of the Wall, with a peece now and then they took a legge or an arme from vs.

Penichea was the first towne we descried in Portingal, and could there, either the shot from the Castle, or the steepnes of the mountaines, or the Rockes hidden in the water, or the troopes of the enemie keepe vs from landing? How shamefully did they after one or two brauadoes giuen, take themselues to their heeles? How speedely was the towne giuen ouer and the Castle surrendered vnto vs? Were there any more of vs then 6000. that marched from thence to Lysborne? Yet as the Hare before the Hounds, so fled the pesants before vs. They gaue vs leaue three daies and three nights to enioye the Suburbes of the Cittie, euen so long as any prouision for vs was found in them. Once indeede they sallyed out with Viue Don Antony, as if they had bene Portingals, but their dissembling was well recompenced, for we are perswaded that of 600. not 26. returned without their deadly wound: so long the chase was in which we had them, and so nigh they were when we began to pursue them.

From Lysborne wee marched in one day to Castcales, the march was long, and our match spent, and health sore decayed, this they knew as well as our selues: yet all that day long, durst they once skirmish with vs? Nay, their horsemen thought it as a greate matter, a farre off from some high hill to beholde vs; so a wonderfull glorie to kill a few straglers, which the armie being passed, they found in Orchards.

At Castcales word was brought that 8000. of them were come within two miles of vs. Wee feared presently: not that they were come so nigh, for the reporter was well rewarded: but least they would not abide the tryall of the battell, such cowards we had alwaies found them, therefore with all speede a Trumpeter was sent with a round message to prouoke them:

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we as faſt as we could marching after, they heard no ſooner of our comming, but ſtraight way they tooke themſelues to their flying march, a tricke of warre which they alwaies vſed.

Homewards within the Iles of Bayon, wee Ancred in deſpite of them, Vigo and the villages there about we ſet on fire, the inhabitants wee chaſed all, ſome we killed, and had not Bayon bene better walled then they harted, we had fully ſatiſfied our ſelues vpon them: but ſome will ſay: what is the Kinge of Spaine the worſe for this, or we the better? What? we haue laide open the weakenes of his Countrie, the daſtardlynes of his people, ſet on fire his holds, & brought away his Munition, his golde, his ſpice: yea, what was there worth the carrying which we left behinde vs? Where wee carried foorth one wee brought home two ſhippes, the like we did of Armour, the like of bread, or at leaſt of Wheate to make bread, and the like of other pillage whatſoeuer is become of it. Yea but our Mariners there all dyed, which are the ſtrength of our land? So indeed doe Papiſts giue out, to diſſwade vnſtable minds from the like enterpriſe, but aske her Maieſties Officers men of great worſhip and credite, who ſaw them as they paide them, and they will tell you cleane an other matter. And therefore howſoeuer this voyage is euill ſpoken off of ſome, whome nothing contenteth, and bitter to others that loſt their friends: Yet for the Generals and Captaines it was moſt Honourable, for the whole land bleſſed, and curſed for none but for the Papiſtes.

FINIS.

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